

PRICE 25 CENTS

FOURTH

FEBRUARY 1957



CONTEST



NEW ESSAY CONTEST

LAST year the first Church School Missionary Offering Essay Contest caught the fancy of eleven- to seventeen-year-olds around the country. Entries poured in, the western trip that rewarded the winners was a resounding success, and a repeat contest in 1957 was planned by popular demand.

This spring four young Episcopalians who, in the opinion of the judges, do the best job of expressing themselves on A Church for People on the Move, Haiti Needs Christ-Centered Schools, or The Negro Opportunity Today, will collect 1957's appropriately up-to-date prize. They will appear coast-to-coast on the CBS television program *Lamp Unto My Feet* as high point of a sightseeing visit to New York City. Their itinerary will also include the Cathedral of St. John the Divine, a side jaunt to Seabury House, church conference center in Greenwich, Conn., and Church Missions House, home base of the National Council and the Church's missionaries. In a less ecclesiastical vein they will visit Radio City, the Empire State Building, the Statue of Liberty, the United Nations, and take a boat trip around Manhattan Island.

Interested young writers may obtain contest rules from their rectors.



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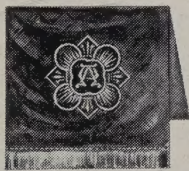
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II The Sounds of Bells

By JOHN M. GUNN

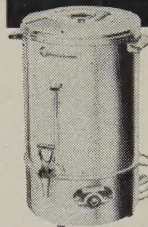
FROM time immemorial mankind has beaten lustily on sounding metal of one kind or another to express heights of emotion. The Psalms ring with the crash of cymbals; medieval manuscripts depict King David playing on a chime of bells. Bells run throughout recorded history, but it remained for the people of Flanders and Holland, back in the fifteenth and sixteenth centuries, to develop a bell pure enough in tone to make up that monstrous and majestic musical instrument, the carillon. This is the tower instrument; it is impossible to conceive of the carillon in any other setting.

By definition the carillon is an instrument of at least two octaves of cup-shaped, chromatically-tuned bells, normally played from a keyboard of levers and pedals connected by long wires to the bell clappers. The carillonneur scorns pneumatic or electronic devices to help him in the athletic task of drawing sweet or stirring music from his giant assemblage.

The carillon is comparatively new to America, the first having been brought to this country about 1922; the United States now boasts about seventy of them. Since the cost of a carillon is high (with added expense in the strengthening of a church tower to hold the many tons of weight), most churches wishing to have carillon music must be content with either of two alternatives. One is to install the far less expensive

continued on page 2

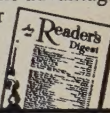
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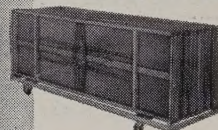


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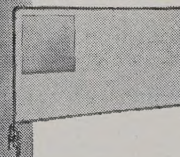
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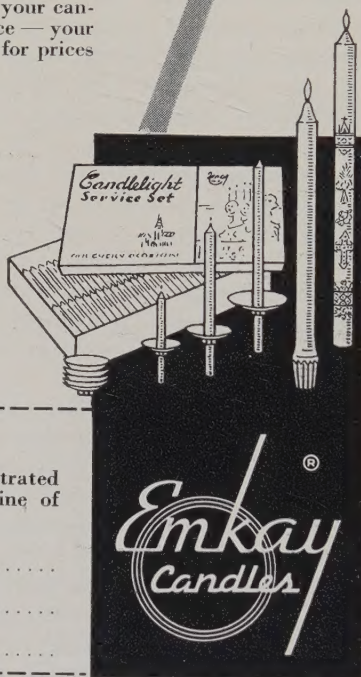
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Music to Your Ears

continued from page 1

"symphonic carillon," an electronic device which seeks to emulate the true carillon and bears about the same relation to it as does the electric organ to a good pipe organ. The other alternative is to install a good hi-fi system, with speakers in the church-tower, and use, in addition to the brass music reported in last month's column, the carillon music now available on long-playing records.

Unfortunately, carillon recordings are few in number, although it is the belief of this column that the near future will see many more, as record collectors learn the beauties of the instrument. There are at present no available recordings of the famous carillons of the Bok Tower, Lake Wales, Fla., or of the Riverside Church in New York City. The carillon of Riverside Church has been recently re-tuned and successfully recorded; I have been given to understand that these recordings will soon be made available to the public.

Meantime, these recordings may be found in the record stores: *A Carillon Concert* (McIntosh MM 101), Charles Chapman, carillonneur. Produced by the manufacturers of the fine McIntosh amplifiers, this disk is a recording of the 47-bell carillon of the Singing Tower of Luray, located in the Shenandoah Valley. Mr. Chapman is a remarkable musician, with an unusually light touch on the bells; he is heard here, on one side, in eight Christmas carols, on the other in folk-songs and "standards" such as "The Bells of St. Mary's."

Christmas Carillon (Columbia CL 750), Arthur Lynds Bigelow, carillonneur. This disk, mentioned in my roundup of Christmas music of two months ago, is all Christmas. The music was played on the 49-bell carillon at Princeton University.

Ring! Christmas Bells (Columbia CL 915), Arthur Lynds Bigelow, bell master, with Marjorie MacComb, organist. Mr. Bigelow is a bell-happy man. For this disk he has used specially designed hand bells and sleigh bells, in addition to the forty-seven bells of the carillon in the tower of

continued on page 4

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FORTH

VOL. 122 NO. 2

FEBRUARY 1957

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PRICE 25 CENTS

FEBRUARY 1957



THE COVER: Chapels on Wheels is one of three objectives of the 1957 Church School Missionary Offering, which also will help provide improved facilities for the Church's ministry to Negroes and Christ-centered schools for Haiti. This month *Forth* describes the work which will be aided by the Offering. Next month's issue will be an all-Haiti number.

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Check Your Calendar

FEBRUARY

- 2 Purification
 - 10 Race Relations Sunday
 - 15-17 Woman's Auxiliary, Executive Board, Seabury House, Greenwich, Conn.
 - 19-21 National Council, Annual Meeting, Seabury House
 - 24 St. Matthias
- MARCH
- 6 Ash Wednesday
 - 8 World Day of Prayer
 - 25 Annunciation. Forty-fifth anniversary, consecration, the Rt. Rev. Henry St. George Tucker, Bishop of Kyoto, 1912-1923, Bishop of Virginia, 1927-1944, and Presiding Bishop, 1938-1946.

Lenten— Easter Reading

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Music to Your Ears

continued from page 2

the First Presbyterian Church in Jackson, Tenn., and combined them by multiple taping with an organ located in Springfield, Mass. Many of the selections will sound right from a church-tower, although there is the drawback that the material is all seasonal. Happy note: there is talk at Columbia Records about Mr. Bigelow's recording a concert of classical works for the carillon.

So Will We Sing, Volume I (Broadcasting & Film Commission, National Council of Churches, New York City). This album with six sides of hymns, anthems, and aids to devotion, prepared to assist local religious broadcasters, contains one side of familiar hymns (from The Hymnal 1940) played on the twenty-six-bell carillon of St. George's-by-the-River in Rumson, N. J., by carillonneur Robert McKee.

In addition, there are several 78 rpm sides of hymns played on the bells of the First Methodist Church in Hollywood, Calif., listed in a sound effects catalog. They are not recommended because the recordings fail to capture the full range of harmonics of the bells, making them sound leaden, but if one is desperate for material, a card to this column will elicit information about source and price. And I would welcome any information about the existence of private recordings of other carillons about the country.

Which brings us, finally, to the
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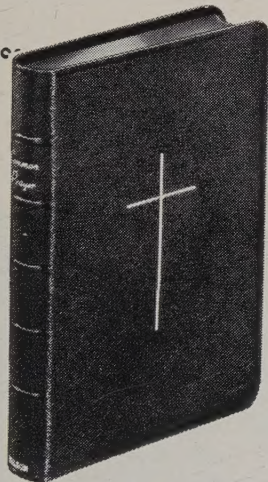
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LET US PRAY

Church School Missionary Offering

O GOD our Father, who lovest all thy children and whose family is thy Church, we give thee thanks for all thy blessings. We pray for those who will be blessed through thy Chapels on Wheels, for thy Church family in Haiti, and for thy children of every race. Bless, we pray thee, the bishops, priests, and all other workers who serve in thy name. Make us glad to help in this and all thy work. May thy people everywhere know thee, love thee, and serve thee, faithfully; through Jesus Christ our Lord. Amen.

ALMIGHTY God, whose compassions fail not, and whose loving kindness reacheth unto the world's end; We give thee humble thanks for opening heathen lands to the light of thy truth; for making paths in the deep earth. Grant, we beseech thee, unto us thy servants, that with lively faith we may labour abundantly to make known to all men thy blessed gift of eternal life; through Jesus Christ our Lord. Amen.



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and left the Church behind

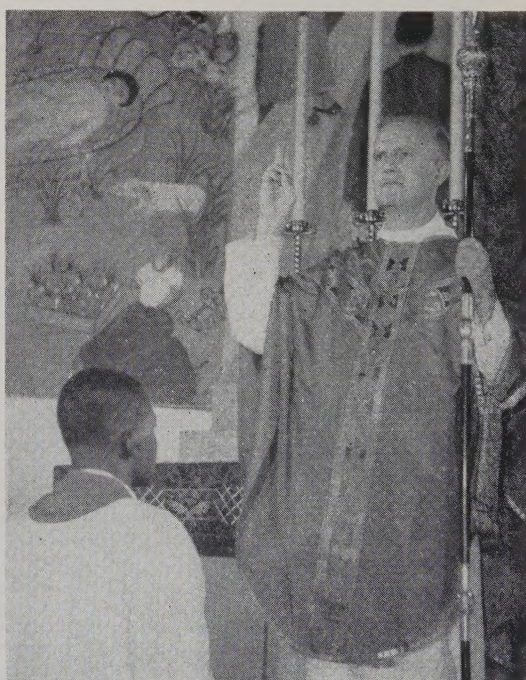


Episcopal Church Photo



Only with proper physical facilities
can the Church offer a ministry and education
to Negroes who seek a fuller opportunity
to exercise their Christian vocation

The light of Christ
pierces the blackness of ignorance
that has for too long kept darkness
over the spirits of Haitian men and women





That Children May Serve and Share In the Spread of Thy Kingdom

AS most ex-church schoolers know, every year since 1877 the children of the Church have made a Church School Missionary Offering. Parents and grandparents called it the Lenten Offering, but they made it for the same reason today's children make it—because they wanted to grow up in a world that knew Christ and had proof of His love.

The money from the offering boxes of earlier years was added to the General Church budget, but the General Convention of 1955 decided to use it separately to support new missionary work. Three areas were designated to benefit from the boxes. Their contents last year amounted to more than \$460,000.

This year Haiti, Chapels on Wheels, and our ministry to Negroes have been chosen to receive the Church School Missionary Offering. Sunday school classes all over the United

States have begun to study them, so that the children will understand the work they are pushing toward success. On these pages FORTH readers, too, can learn something of these three frontiers of the Church: Exotic Haiti, where vodun or "voodoo" is woven into the religious observances of people on every level of life; the free-wheeling trailer churches in which God moves with America's transient population; and the twentieth-century challenge of integration that has changed the status and outlook of Negro Christians.

Both givers and recipients gain from the Church School Missionary Offering. Missions are strengthened by the prayers of countless children as well as their financial help. Children acquire fresh information and a heightened comprehension of their Church's vast scope and its many-sided activities.



Construction progresses on St. Lawrence Seaway,
world's longest inland waterway for ocean-going vessels,
which will open the heart of the continent and make available
a fresh supply of electric power almost equal to the Grand Coulee Dam.
Some six years and some twelve thousand men are required to complete the job.
Such temporary communities can be served by Chapels on Wheels.

A Mobile Ministry for A Nation on the Move

THIRTY million Americans moved last year, and many of them are going to go on moving. They will move into new communities springing up all over the country as our population stretches toward the two hundred million mark. They will move into temporary towns destined to disappear when jobs are done—like building the St. Lawrence Seaway or the Oahe Dam in South Dakota. They will migrate with the seasons in search of work that is done in different states in different times of year. A Church that meets their continuing needs must follow them.

Other Americans have put down their roots, but they have put them down in places so far from an Episcopal church that going to services is out of the question. In some reaches of the West for example, there are Episcopalians living a hundred miles from the nearest parish. If the Church is to be more than a memory to them, a

meaningless word to their children, it must go to them.

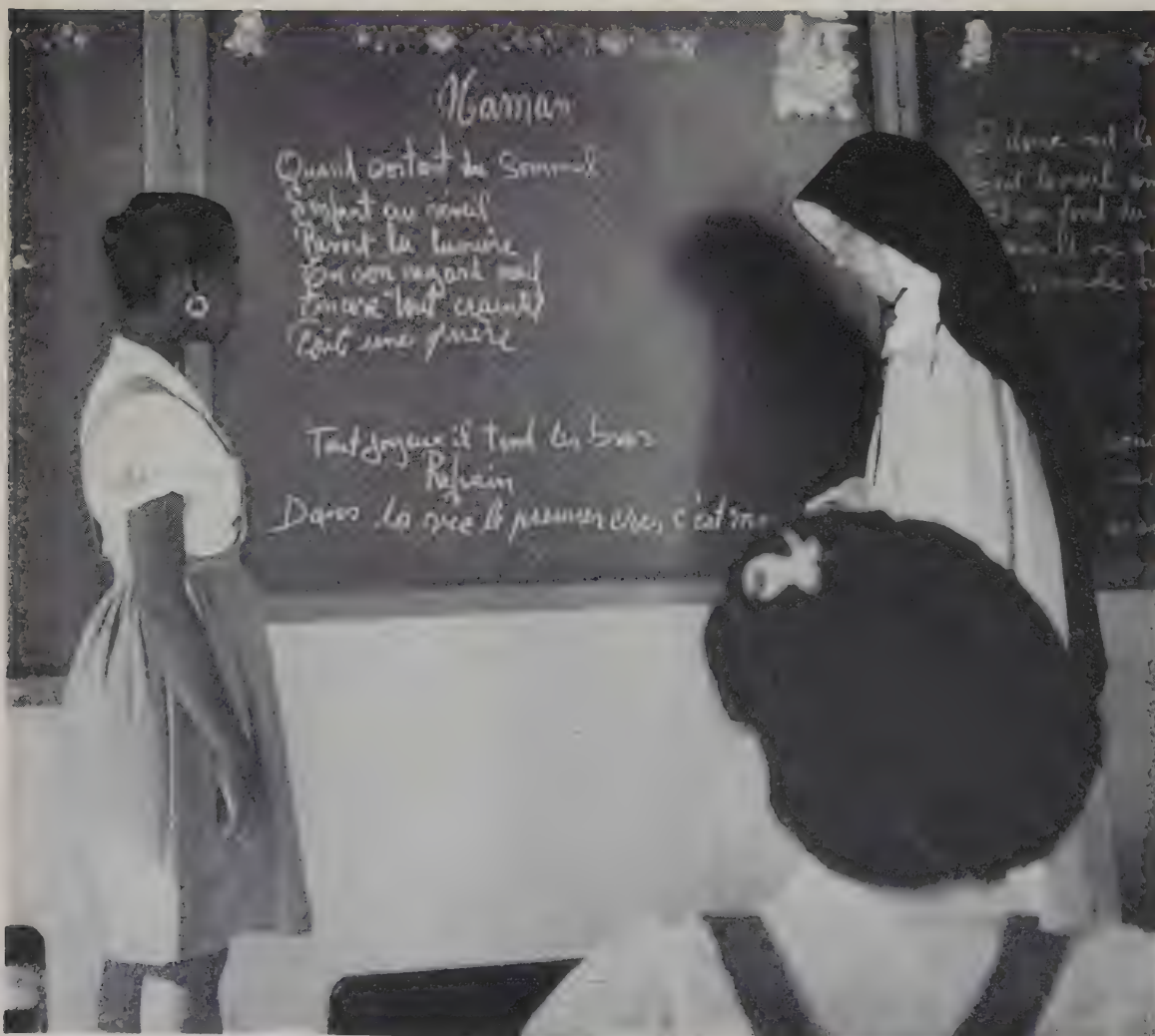
A mobile ministry is the answer, and chapels on wheels are already rolling along America's highways. Episcopalians in sections of North Dakota, West Virginia, and Southern Ohio are no longer surprised when a trailer or converted trolley car is pulled into a parking space and opened to reveal an altar. Equipped with a chapel on wheels a single priest can serve half a dozen communities, bringing their church with him. The sacraments can be administered regularly in parishes that, at least at present, cannot support a resident clergyman or consider building a church.

Chapels on Wheels are not cut to a pattern, but vary in design according to the need of the particular area they serve. And there is need for many more of them. The 1957 Church School Missionary Offering will help to supply them.



Chapels on Wheels
go where the people go,
can vary from trailers to trucks,
depending upon local needs

It is hard for Haitian country children to go to school especially when few schools are available and parents don't understand the need for education. Church's program begins in the city with Holy Trinity School (below) and extends into hard-to-reach rural areas, combating illiteracy and improving health standards, agricultural methods, family living.



CHRIST-CENTERED SCHOOLS FOR HAITI



HAITI shares the Caribbean island of Hispaniola with her sister nation, the Dominican Republic. Her climate is sultry, her history romantic and courageous, her customs colorful—and her illiteracy rate is 90.4 per cent. Under the law public education is free and compulsory, but laws have little meaning in rural districts where schools are non-existent or wretchedly inadequate. Only 6.7 per cent of Haiti's country children are in school, and most of them will stay only three or four years, hardly long enough to keep them from lapsing back into illiteracy and a way of life ruled by superstition.

In this darkness the Episcopal Church has lighted forty candles. Twenty-three hundred children who would otherwise have spent their lives in ignorance are attending the Grace Merritt Stewart School, now called Holy Trinity, in the city of Port-au-Prince, and thirty-nine rural elementary and secondary schools. They are taught by 104 lay readers and fifty-two teachers.

But more light than this is needed in Haiti. If the Church's facilities can be extended, between 18,000 and 20,000 children can be registered within the next seven years. Adults, too, can be taught to read and write in evening classes. Plans are in progress for a boys' school in Port-au-Prince, urgently needed to bridge the gap between the grade schools and the seminary at Mount Rouis. Other schools beyond the elementary level for both boys and girls are also necessary, not only to lead Haiti's future citizens further into the twentieth century, but to bring them the continuing assurance of the love of Christ.

To accomplish these goals the Church needs funds. This year the Church School Missionary Offering will help to provide them. Boys and girls in the United States will offer the gift of education, about the world and about God, to the children of Haiti.

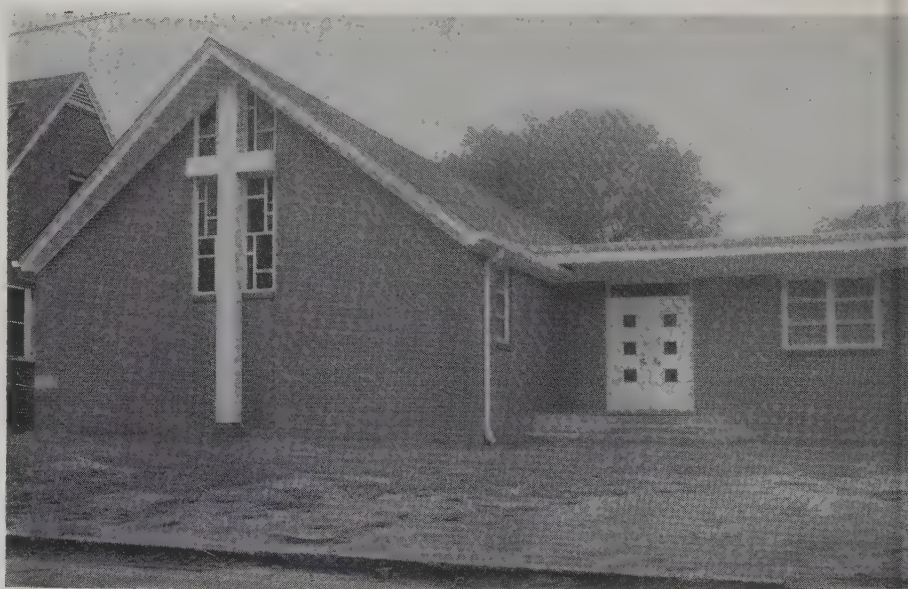
AN URGENT OPPORTUNITY FOR THE NEGRO TODAY

THE particular problems involved in the Church's ministry to the Negro differ considerably from place to place. In many parts of the United States parishes are opening their doors to both whites and Negroes, proving that integration can work and work successfully. The exact number of Negro communicants in integrated parishes is unknown. The Church has 250 Negro clergy in the United States today, twenty-seven Negro students in eleven theological seminaries, 331 Negro parishes, and 70,000 Negro church men, women, and children in parishes composed largely of Negroes. Some of the largest parishes in the Church are Negro parishes in New York and Philadelphia, some of the smallest missions one-room chapels in the deep South, with a handful of communicants and no resident clergymen. Here lies the greatest missionary need.

Leadership and proper facilities can help meet this need. A little lumber and a little paint can turn a defunct mission into a real church. Capable leadership can arouse a potential congrega-



Well-kept buildings
are first mark of healthy parish.
Before and after views of
South Carolina church
are example of deeds
Church School Missionary Offering
will perform.





In one year with proper leadership and facilities this mission grew from one communicant to living church

tion into a living force for Christ. One such mission is St. Anna's in Columbia, S.C. (FORTH, September, 1955, page 22). In 1953 St. Anna's had one communicant when a young Negro deacon came to take charge. A year later, St. Anna's was a thriving mission, repaired and rehabilitated. An overflow congregation attended the deacon's ordination to the priesthood.

A portion of the Church School Missionary Offering will be used to provide capital repairs and improvements to the Church's work among Negroes. It will give a new look to many a mission and also will bring needed improvements to the six American Church Institute Schools: St. Augustine's College, Raleigh, N.C.; St. Paul's Polytechnic Institute, Lawrenceville, Va.; Okolona College, Okolona, Miss.; Voorhees School and Junior College, Denmark, S.C.; Fort Valley College Center, Fort Valley, Ga.; St. Agnes' Training School for Nurses, Raleigh, N.C. At these schools young Negro men and women are receiving high-standard secondary and college educations preparing them for leadership in many fields.

"High standards must be maintained in every area of the Church's work . . .," read the Guiding Principles Pertaining to the Work of the Church Among Negroes adopted by National Council in 1956. "This principle applies to buildings, equipment, maintenance, personnel. . . ." Where facilities do not measure up to these standards, the Church School Missionary Offering will give them a boost. Capital strength means spiritual strength. Physical improvements are a means of strengthening a congregation, of expanding the education offered by a school. Thus the Church School Missionary Offering will enable more Negroes to participate actively and intelligently in the full life of the Church.



Negro graduate of Virginia Theological Seminary in Alexandria is ordained to priesthood. Capable leadership has its effect in all phases of church life.

ON our first Sunday in South India we pried ourselves out of bed in Hyderabad at 5:15, ate a breakfast of tea, toast, eggs, and buffalo milk, and started promptly at six o'clock for Medak, sixty miles away. Medak is the See City of the largest diocese of the Church of South India, and we were scheduled to initiate our survey at a service in the Cathedral, a handsome church of English architecture where services begin, because of the heat, at 8:30 a.m. We had been invited to march in a procession of clergy swelled by a group which had just made a retreat led by the Rt. Rev. A. J. Appasamy, Bishop of Combatoire, a native Indian with a degree from Harvard.

Walking in the procession turned out to have hidden advantages, for it entitled us to seats in the choir. The only people who have seats at an Indian service are the clergy and the choir. Everyone else sits crosslegged on the floor, and it can grow very tiring after a while if you are not used to it. It is a space saver, however, and enables a church to accommodate many more people than one of similar size equipped with chairs or pews.

Actually, through most of the two hours in the Medak Cathedral the congregation was standing—on bare feet, for it is customary to leave your shoes outside. It was a communion service according to the Liturgy of

the Church of South India, and was entirely in Telugu. We were given copies of the service in English, and because we were there the preacher gave a three-minute summary of his sermon in English.

Most striking was the music—particularly the singing of a great many hymns in the Telugu rhythm. They were accompanied by an orchestra of four instruments, a small harmonium, operated with foot pedals, a guitar, drums, and an Indian instrument that looks like a cross between a violin and a banjo. I asked three people what the name of the instrument was, and got three different answers. I am still waiting to find out what it is usually called.

There were three or four hundred people in church, most of them youngish, and many church school

By the Rev. Gardiner M. Day

Unforgettable Vigor and Joy

AMERICAN CHURCHMEN VISIT CHURCH OF SOUTH INDIA

The second of two articles by the rector of Christ Church, Cambridge, Mass., who was a member of the delegation sent at the request of General Convention to study the Church of South India, an organic union of episcopal and non-episcopal Churches. Mr. Day is a member of National Council.



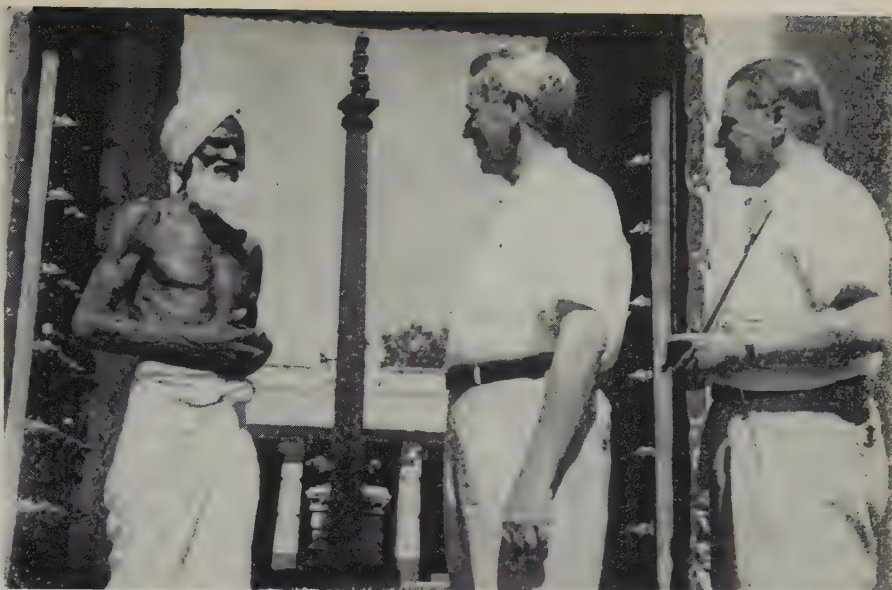
VILLAGERS gather at Dornakal Cathedral for harvest festival. In the Church of South India services are becoming Indianized. Worshippers sit cross-legged on the floor, farm produce often replaces money offerings, and songs with English lyrics are replacing hymns in English.

children, who left before the consecration. The tremendous reverence and devotion of the people was a tangible and heartening thing.

The women sat on one side of the church, all dressed in white saris, the men on the other in white shirts and dhotis. This contrasts sharply with the multi-colored saris and dhotis worn in North and Central India. The choir also wore white saris, and the clergy white cassocks.

One of the most impressive parts of the service was the offertory. Not only was a collection of money taken, as it would be in an American church, but fifteen or twenty people came forward to offer the first fruits of their crops—sugar cane, corn, beans, and a cocoanut. Among them was a Hindu couple who brought their gift not because they were Christians but in thanksgiving for their recovery from an illness in the Christian hospital.

In India you are offered tea every time you turn around—a British custom that has stuck. So, after church, we had tea before we met with the Medak district church council, which assists the bishop in governing. They explained their work and we explained our mission, extending a warm greeting from Christians



HINDU TEMPLE is visited by the Rt. Rev. Arthur C. Lichtenberger, Bishop of Missouri, and the Rev. John V. Butler (right), rector of Trinity Church, Princeton, N. J. Other members of American delegation included Clifford P. Morehouse, vice president of Morehouse-Gorham, and the author.



PRAYER BOOK, gift of the Presiding Bishop, is presented to Bishop Sumitra, Moderator of the Church of South India, by Bishop Lichtenberger. Stricken with illness, the Rt. Rev. Norman S. Binsted, Missionary Bishop of the Philippines, was unable to continue as delegation's leader.



GYPSIES receive instruction from Church of South India priest just before baptism of forty of them in Dornakal Cathedral.

across the sea. After a question period, we were taken on a guided tour of the cathedral compound. Approximately one thousand Christians live in the compound, and there are a number of schools as well as the central hospital of Medak, which sponsors several rural hospitals.

Among the schools are training centers for future lay workers, called catechists in the Church of South India. They date from 1897, when they were started to educate young men for leadership, then supplemented with schools for young

women so that the students might find literate and Christian wives who knew something of teaching and the household arts. Every year there would be a combined baccalaureate and wedding service for the graduates before they went back into their villages, where they were almost certain to be the only literate citizens. Today government schools have opened in most of the villages, and Christian schools are not the only dispensers of the three R's. Many Indians, however, prefer the Christian schools, because they pro-

continued on next page

Church of South India continued

vide somewhat better training, and because government schools are sometimes prejudiced against Christian students.

That evening, after our first Indian meal of rice and curry, which we mixed and ate with the fingers of our right hands, we were taken to a village twelve miles away. The villagers are leather workers, the lowest caste save the sweeper caste. Their homes have mud walls and thatched roofs. The rooms are almost bare, and the people sleep on the stone or mud floors. Cattle live in one room, human beings in another. Kitchens are usually filled with smoke, for until recently no way had been devised to create a chimney or draft that would carry it away. But a Christian, the treasurer of the Diocese of Medak, has just invented what is called the *chola*, or smokeless mud stove, and it is gaining popularity throughout the Orient.

Of the 1,500 people in the village, 250 are Christians. Their homes are in a particular section of the town, grouped about the house of the Indian pastor. Sometimes they paint crosses on the walls or doors of their houses to indicate their allegiance, but there is also evidence that they have not completely turned their backs on Hinduism, for charms against disease or evil spirits are occasionally hung at their doors.

In their church, a rectangular room in the pastor's house, we attended a children's service followed by another for adults. Some of the young Christian men of the village narrated Bible stories in Telugu, so dramatically and enthusiastically that we could almost follow the narrative after being told the Biblical reference.

It was a more or less typical day in our itinerary: services, inspection of schools and hospitals, introductions to and discussions with local Christian leaders, glimpses of the life of their parishioners. By September first we were in the Diocese of Travancore, in Southeast India, the region which claims the highest literacy and highest percentage of Christians in the country. Churches and schools dot the landscape. About one-third of the population is Chris-

tian, equally divided between Roman Catholic and non-Roman. It is also the area with the largest proportion of communists, due in considerable measure to the high incidence of unemployment, as the section is not industrialized.

In Travancore we accompanied the Rt. Rev. C. K. Jacob, vigorous, sixty-nine-year old senior bishop of the Church of South India, on a visit to a little church set high on a mountain shelf in a village called Melkavu. Our party was welcomed with cheers, firecrackers, and escorted under red umbrellas, the Indian version of a red carpet, up a hundred foot stone staircase to the rectory. The bishop has 374 congregations in his diocese and with the standard 365 days to administer and visit them, it is a gala village holiday when he comes.

Joined by the Rt. Rev. Arnold H. Legg, Bishop of the South Travancore diocese and the Bishop of Tinnevely we proceeded to the tip of India. We visited hill churches, rural churches, town churches, churches on islands completely surrounded by water (called water-logged areas.) We saw the YMCA's Rural Reconstruction Centre at Martandam, which teaches villagers improved methods of farming, poultry raising, animal husbandry, spinning, weaving, sanitation and hygiene. We stopped at the Dohnavur Fellowship, which was founded to rescue girls from lives as prostitutes in Hindu temples when the practice of marrying them to temple gods was prevalent. Though this custom is now outlawed, the Fellowship still exists as a refuge for children from various types of evil environment. We saw the fine school for the blind at Palayamkottai that teaches and cares for 230 blind boys and girls. These, and the host of other institutions we passed or visited, reminded us of the tremendous medical and educational contribution to India the Christian Church has made.

But for every evidence of Christianity we passed countless small roadside Hindu shrines and many Hindu temples. It amazed us that Christianity had ever taken root here at all. It had begun, we learned, by answering cries for help.



CHAPEL at Christian uni
Christian motifs. Near ch

At a meeting of pastors we were told of a low-caste worker who, in 1866, led a revolt against intolerable treatment and was sentenced by his Hindu overlords to be buried alive. He managed to escape from the pit and ran to the only refuge he knew: a missionary station twenty miles away. The missionary sheltered him, appealed directly to the Maharajah and persuaded him to improve working conditions. Out of it grew a nucleus of inquirers into Christianity. Today the church members in that village number five hundred.

Another pastor told of his grandfather who refused, as a Christian, to work on Sunday, and was punished by having the hairs of his beard pulled out one by one until he was unconscious. Such heroism, both on the part of missionaries and Indian Christians, has been the foundation stone of the Church in India.

Today the religious climate has changed. Hinduism prides itself on tolerance and open-mindedness. Though in many Hindu temples animal sacrifices are still offered, and the bodies of the dead cremated publicly, the Ramakrishna movement

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University of Hokkaido, Sapporo, Japan, combines Japanese and early meeting hall where recorded concerts of church music are conducted.

Music is a Missionary

CONCERT PROGRAM HELPS INTRODUCE CHRISTIANITY AT THE UNIVERSITY OF HOKKAIDO

By the Rev. William D. Eddy

WE live in a new age—and not only because of atomic power. Science has shattered cultural barriers as well as the atom. Novelist André Malraux in his book *Museum Without Walls* deals with the revolution in man's relationship to the visual arts. Good reproductions at reasonably low prices, M. Malraux points out, have brought art into range for thousands of people in all walks of life who would have had no access to it a hundred years ago.

In music, too, there has been a revolution. Long playing records and related technical developments enable today's laymen to hear more of Mozart's music, better played, than Mozart himself ever heard. The full, historic panorama of music is on display. For the first time, music can be a dimension in common life.

In Japan, the advent of Western classical music after World War II has opened an unsuspected world. The wonder the Japanese find in our familiar heritage recalls the philosopher's remark, "If the stars should appear one night in a thousand years,

how would men believe and adore!" They have turned to recorded music with delight, drinking it in greedily as if they fear to lose the opportunity if they let it pass. Much more widely and deeply than the Christian Gospel has love of classical music permeated every layer of Japanese society.

As you ride on the subways of Japan you can hear recordings of the Brandenburg Concertos—complete, not selections. Six thousand seats in the Sports Center in my town in the far northern island were sold out in the first half hour for the Don Cosack Choir. Members of a huge secular choral group in Tokyo have made a pledge to sing the *Messiah* every year of their lives until death. The larger cities are full of coffee shops with French names, offering coffee and serious music only. One of these shops, in Tokyo, will play all nine Beethoven symphonies consecutively for anyone who requests it.

Heine wrote, "We know absolutely nothing about music except that it partakes of the nature of revelation." It is a demonstrable fact that the power of the unseen, first recognized in music, can lead to awareness of an even greater "Unseen." In an Orien-

tal country, where until now revelation and the whole realm of the transcendent have hardly been sensed, great music has uncovered a new receptiveness.

Perhaps too slowly the Church has awakened to the possibilities of this musical renaissance. But we are experimenting, with exciting results.

At Hokkaido University Center, Sapporo, last year, records sent by an American friend inspired a unique Good Friday performance of Bach's *St. Matthew Passion*. We publicized it with three hundred two-foot posters, pasted up all over the city and the campus. They explained the meaning of Good Friday and of the concert, adding that a small admission fee would be charged for the benefit of University students suffering from tuberculosis. Benefits are a novel idea in Japan, and it was interesting to find a "price tag" stimulating so much independent comment.

More than one hundred people came to the first concert. A repeat performance drew another hundred. On both nights, the resonant, octagonal hall of the University Center vibrated with a hushed expectancy

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MR. EDDY, a Japan missionary since 1951, is co-director of the university center at the University of Hokkaido, Sapporo.

Close to Nowhere But Near to God

In the Cuban countryside . . . warmth, hospitality, and a new love for the Church as witnessed by a seminarian on overseas summer training

By Edward G. Bierhaus, Jr.



OVERSEAS DEPARTMENT's summer training program placed Seminarian Jed Bierhaus at St. Francis Assisi, Cardenas, Cuba.



THREE-DAY mission brought new understanding of Church to congregation of the Chapel of the Good Shepherd, San Blas.

LAST summer I went to the strangest, wildest, and in a way the greatest ceremony I have ever seen in a church, or ever expect to see. It was my first Sunday in Cuba as part of the National Council's Overseas Training Program for Seminarians, which sends students from all the Church's seminaries to the missionary districts closest to home.

I was assigned to the parish of San Francisco Assisi in the seaport city of Cardenas, but had been working all morning at a church in the town of Matanzas. About lunch time, with two other seminarians, I set out for the middle of nowhere, a place called San Blas, where a church at a thriving mission station was to be consecrated. San Blas is a *finca*, or huge farm, covering four to five square miles. Parts of it are owned by individual farmers, while the remaining sections are rented from a well-to-do landowner. There are no roads—it is accessible only by driving across the fields, and our tires were not up to it. We had a flat, and as a result arrived just as the service was scheduled to begin.

Changing a tire in the middle of a field with the temperature at a hundred degrees Fahrenheit had left us coated with *polvo rojo*, the fine red dust that rises from the soil in that part of Cuba. We reached the church in a rosy glow—our skin, our clothing, even my black hair were tinged a decided red.

Fiesta was in the air. The church

was so crowded that it was virtually impossible to enter. The Cuban version of a concession stand had been set up outside, and the proprietors, who happened to belong to the family that had donated the land for the building, were doing a rushing business in soft drinks and beer. At least thirty horses were tied to the hitching post, and there were several ancient cars parked nearby which, despite their antiquity, struck a cosmopolitan note.

After gulping cokes, one of the seminarians and I managed to wedge our way into the overflowing nave. The service, which was to include the consecration, Holy Communion, and confirmation, seemed not to have begun, for the back half of the church was filled with gaily chattering people. All the men wore sombreros, most of them were smoking cigarettes and drinking beer. One young mother nursed her baby as she talked with animated gestures to a teen-aged friend.

Not until some of the sombrero-wearers standing in the center aisle turned to push their way out did we realize that the Bishop was completing the consecration. Peering through the smoke and the dense crowd we could see that the confirmands were sitting at the front of the church, reverently doing the best they could to participate, though the liturgy was unfamiliar and they could not read their programs. Behind them milled the several hundred visitors, who had come because they heard there was going to be a

• MR BIERHAUS is a senior at General Theological Seminary, New York City.

fiesta at the *iglesia nueva* (new church) and they wanted to see what was going on.

There are no social organizations in the Cuban countryside that give people a chance to get together, and since so many were going to be at the church, everyone else came, too. Until the Episcopal Church began its work the people of San Blas were literally unchurched. Most of the congregation had never been in a church before in their entire lives. The fact that the Holy Communion was being celebrated meant nothing to them, and in any case could not have competed with the exchange of latest news by friends who had not seen each other in months.

I soon became so engrossed in my neighbors that I almost forgot what was going on at the altar—not that I would have been able to see or hear in that jam-packed room above the deafening din. The only time that there was a semblance of silence was during the sermon, and when that was over everyone plunged into conversation with renewed ebullience.

At first I was shocked and disconcerted by it all. Then, I began to wonder if here, in a totally different setting from the basically Anglo-Saxon culture that had nurtured my religious experience, was not recaptured some of the spirit of early Christianity. Here was a new Christian community—nearly 250 children of God who had known nothing of

their Heavenly Father, who had never had the opportunity to worship together, and whose culture had taught them more about a mother named Mary than a Son called Jesus. Now, at last, God in His wisdom had sent His Church to introduce them to the fullness of the Christian faith and bring hope and new meaning to their lives. At the moment they were curious but uncomprehending, enthusiastic but ignorant. We were challenged to change them.

Before the summer was over I saw it happen. We began slowly. Every other Sunday afternoon the Rev. Juan E. Martin Farrey, two young women, and I went to San Blas to teach at *La Iglesia del Buen Pastor* (Church of the Good Shepherd.) Martin—all priests in Cuba are referred to by the first of their two surnames—is rector of San Francisco Assisi in Cardenas, and in charge of San Blas and two other missions. Assisting him had given me a chance to see both big city and country life in Cuba. But the trip to San Blas was always high point of the week for me. I live in one of the largest agricultural counties in Indiana and was delighted to get back into the country—despite the *polvo rojo*. As my Spanish improved I was able to tell the farmers about country life in my State, and they were always eager to listen.

Cubans are, I think, the friendliest and most hospitable people in the world—they seem to be capable



RECTOR and seminarian talk to members of San Francisco Assisi, Cardenas, seaport city of sixty thousand inhabitants.

of unlimited love. Their bubbling happiness is so infectuous, their welcome so warm that, before you know it, things like time, so important to Americans, have faded from the foreground of your thinking.

But we agreed on the importance of one thing: the Church. A visit every other Sunday could not begin to satisfy their hunger to learn about God. There is a lot to teach in any parish, but with a congregation whose religious background is practically nil the need is magnified enormously. Somehow, we must give them more. With three other churches to take care of Martin and I could not be away from Cardenas for any length of time, and besides, there was simply no room for us to live in the thatched huts of the parishioners. The little church had neither electric lights nor running water, so sleeping there was not practical. At last we managed to juggle our schedule and arrange a three day teaching mission for the people of San Blas.

We held it the last Monday, Tuesday, and Wednesday of my stay in Cuba. As there was no way to light the church we could not hold sessions at night, but we tried to begin them as close to four in the afternoon as possible. The work day in the fields of San Blas begins around four in the morning and generally ends by four in the afternoon, but it

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HOUSES or parts of houses such as this serve as rectories or church schools in rural areas. Many Cubans with no religious background first come to church for social reasons, become curious, soon become Christians. Rector of Cardenas church is responsible for three outlying missions.

On August 1, 1956, the Rev. Philip T. Zabriskie became Executive Secretary of the National Council Home Department's Division of College Work, succeeding the Very Rev. Roger W. Blanchard, now dean of St. John's Cathedral, Jacksonville, Fla., who had given direction and momentum to the Division's work for the past eight years.

One of the first acts of the new Secretary was to call together the officers of the Division: Thomas P. Govan, Executive Chairman for Faculty Work; Susie M. Migotti, Assistant Secretary in charge of work with foreign students and Louise Gehan, for four years Associate Secretary in charge of women workers, summer service projects, and adviser to the National Canterbury Association prior to her resignation the first of this year.

These four officers put their heads together for a weekend of thinking about the nature of their task, the objectives of College Work, and the Division's program for both the immediate and distant future. Much of the thoughts derived from that weekend became part of Mr. Zabriskie's first report to National Council from which these excerpts are taken.

COLLEGE WORK is the pursuit of the Mission of the Church within the college and university world. The Church is under orders to proclaim the Gospel and to serve the men and women for whom Christ died. College Work is part of this Mission. It means the Church is called not merely to wait for those who come and knock, but to seek out those in need. It is a Mission calling for movement, for initiative, for aggression.

Missionary work is not shouting words, however true, at strangers from a distance. The Church's Mission is to bear grace and love, truth and judgment to friends. College Work means we seek people out for God's sake; it means we become one with, identified with, those whom we would seek. College Work is part of the Mission of the Church.

College Work is part of the Mission of the Church. College Work is not the work of the Division of College Work at National Council headquarters, nor is it the work of isolated and glamorous chaplains. It is the work of the community of Christian people, clergy and laymen, young and old, male and female. College Work is done through the Word and Sacrament and corporate

life and thought of Christian people. This is why College Work is normally done through regular parishes, although in some instances the Church does work more effectively through a college church or chaplaincy.

College Work is the Mission of the Church *within* the college and university. This is a theological remark, deriving from the nature of the Incarnation and our understanding of the Church's Mission; and it is also a remark about strategy whereby the Church works in a community of which it is usually a numerically small part. The Church doing College Work properly is part of the university world, not an isolated hideout outside the university.

Finally, College Work is the Mission of the Church within the *academic* community. This means

God's C



LIVE parish knows no geographical bounds, ministers to four-year residents of community as well as permanent population. These students respond by giving neighborhood church a coat of paint.

the whole community—students, faculty, administrators, and staff. The nature of this community, the importance to the Church and to society of what is learned and decided during the college years, the significance of the purpose of educational institutions, all these give great urgency to this part of the Church's Mission, and they also give our task its shape.

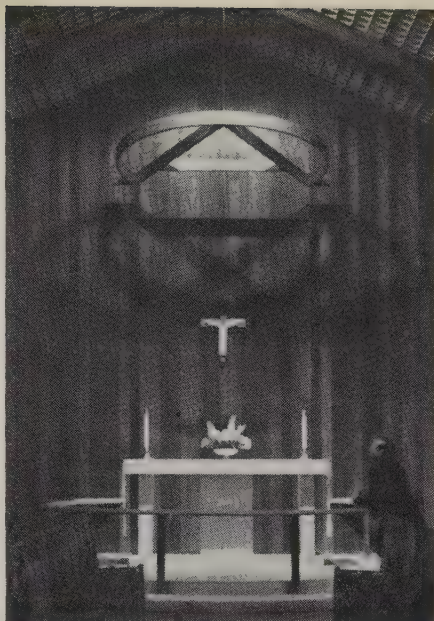
What, then, is the shape of our task, or the nature of the Church's mission within the academic world? We see a dual mission, a mission in two parts.

First, we share the general evangelistic and pastoral Mission which the Church bears to all people.

Secondly, and more frequently overlooked, there is what we might call the "academic mission." The university is a community characterized by and dedicated to a pursuit of truth and the use of the mind. Because of our convictions about God as truth and the source of all truth, our convictions about God as Cre-

ator of the world and of the people who are students and teachers, and our convictions about the use of one's talents, the Church cannot regard the purpose of the university simply as incidental. By our faith we are necessarily concerned that the university be a good university.

We are concerned for the cause of truth, concerned that truth and the search for it may be respected and pursued fully and freely. In point of fact, the search for truth, the work and purpose of a university, is not in especially high regard amongst either faculty or students, including Christians. Very often many other concerns and activities and anxieties mean that the truth is sought neither freely or fully. Christians with the assumption that Church work is only extra-curricular work, and with eagerness for right-spoken



ST. ALBAN'S chapel is center of Canterbury House at Southern Methodist University

munity on the Campus

CHURCH HAS DUAL ROLE IN THE UNIVERSITY

By the Rev. Philip T. Zabriskie

doctrine, are often offenders here.

I have heard, for example, of one Episcopal counsellor who told a student scared of an exam not to worry about the course, but to look at the professor, see what kind of answers he expected, and then to proceed to the exam. This shows commendable concern for the student personally, but not much for his God-given calling as a thinking student. As Christians offend, it is often the agnostic scientist who is the most ardent defender of a full and free search for truth. This is the business of the Church within the university.

We are, moreover, concerned with the content of what is studied. I do not mean that we are or should be censors, rather that we should be forever concerned with the relation between theology and other disciplines of learning. Just as the

Church is unhappy when people see no connection between religion and daily life, so the Church should be unhappy when Churchmen and non-Christians see no relation between theology and other areas of learning.

Finally, the Church, as a community of believers, is concerned with the university as a community, and with the way in which the nature, function, and government of the university help or hinder the purpose of the university and the fullness of its corporate life. And there is very little corporate life of any depth on many a college and university.

The academic Mission within the academic community is the concern of the college clergy and the concern of the Christian layman, particularly the faculty member. But whoever, in the Church's division of labor, bears most of the weight, this is part of the Church's Mission.

The National Council College Work Division gives help, co-ordination, and leadership where appropriate in dioceses and parishes throughout the United States.

We are involved in student work. This means, among other things, supporting and strengthening the National Canterbury Association. It means work on useful summer projects, an increasingly important and time-consuming operation of concern to many Divisions besides College Work. It means worthwhile participation in ecumenical bodies concerned with student work, particularly the United Student Christian Council and the World's Student Christian Federation.

We work with people who teach



Episcopal Church Photo

WOMAN WORKER (left) attached to local parish is link between church and campus

and who hold positions of administration. Episcopal faculty members in parish after parish are engaged in Church work, serving on vestries, teaching church schools, serving as advisers to Canterbury groups, but most of these persons are acting as individual members of the Church, not as part of the academic community. This is a concern of the Church.

We work with students from overseas, particularly those who are members of the Anglican Communion. There are nearly forty thousand overseas students in the United States this year, and probably more

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HONOLULU . . . groundbreaking for new parish hall and rectory for Calvary Church, Kaneohe, Oahu. Clergy and communicants in this missionary district have doubled since World War II.

gram at the highest level of productivity.

More than buildings are constructed by the Episcopal Church Foundation's program. The members of the new churches show an added awareness of what it means to be an active Christian. Membership increases rapidly. In many cases, members not only pledge generously, but they also do much of the actual work, such as painting and landscaping. One parish in the South, which was able to start a building program through a \$15,000 loan from the Foundation, went ahead so enthusiastically that two years later it had a church and parish hall that, with grounds and fixtures was valued at \$105,000.

A mission in a western boomtown

YOUR CHURCH IN THE NEWS

Episcopal Church Foundation Receives \$1,000,000 Gift

AN ANONYMOUS gift of \$1,000,000 has been received by the Episcopal Church Foundation for its revolving loan fund to assist church construction in areas of population growth. The gift brings the total funds available for ten-year interest-free loans to more than \$1,270,000. Loans are made to dioceses or missionary districts for use in specific parishes where an emergency condition exists because of sudden population increases.

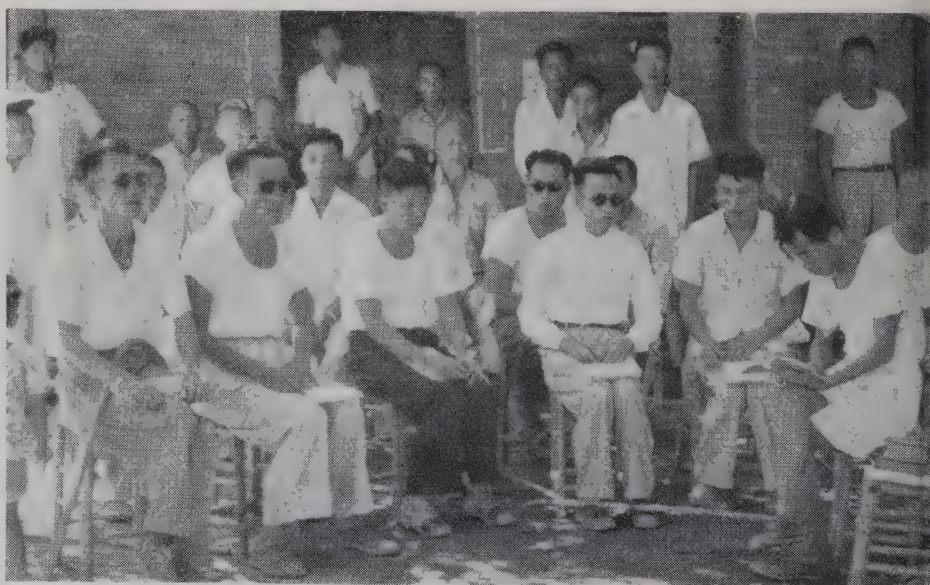
In many parts of the United States where communities are expanding due to new industries, military installations, or newly-opened farm-lands, the formation of potentially large congregations is hampered by the complete lack of any church facilities. The conditions present tremendous opportunities for Church growth, but efforts of young congregations to solve their problems unaided are frustrated by the large initial outlay needed to begin a building program.

Loans are made to dioceses and missionary districts for specific

projects. Each parish which receives a loan must demonstrate its vitality by providing a good share of the building cost. One tenth of each loan is paid yearly for ten years, and repayments are immediately used for new loans to maintain the pro-

community, where irrigation has created new farm lands, is repaying its loan in three years instead of ten. Its members want to repay quickly so that other congregations can have the same timely help they received.

"We could lend \$10,000,000 to-



TAIWAN . . . blind men make their own prayer books. Many refugees from Chinese mainland are members of Chung Hua Sheng Kung Hui and welcome ministry started on Formosa in 1954.

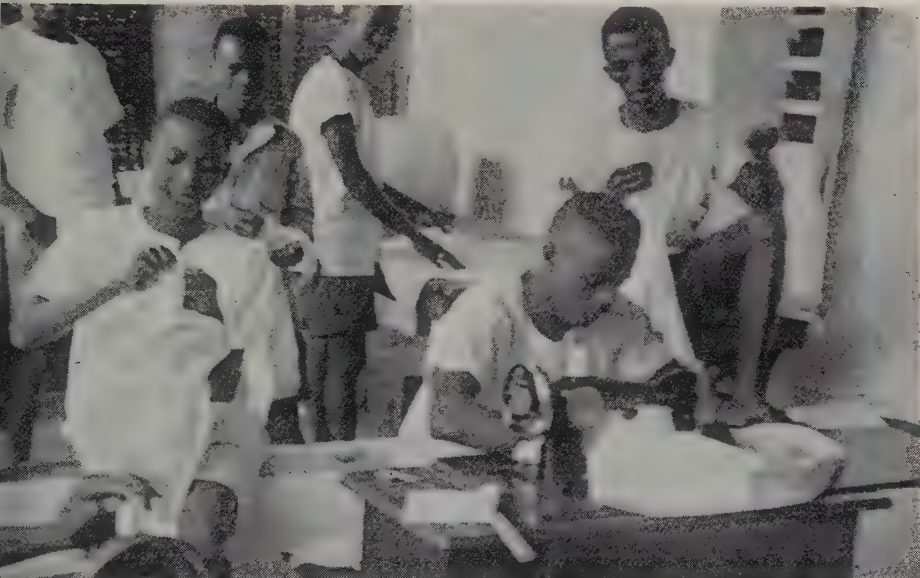
morrow," says Robert D. Jordan, Executive Vice President of the Foundation, "lend it regularly and wisely building churches where the need is greatest." The \$1,000,000 grant will provide the best kind of new strength, a strength that multiplies itself.

For the sixth consecutive year, St. Augustine's College, Canterbury, England, the central college of the Anglican Communion, is offering international summer courses for clergy and ordinands from all parts of the world. Three sessions will meet, July 8-20, July 22-August 3, and August 5-17.

St. Augustine's seeks to carry on



SOUTH FLORIDA . . . men of Holy Family congregation, a mission near Orlando, give free time and skills to build church, altar, and other appointments without any professional help.



LIBERIA . . . a boy may learn tailoring, printing, cobbling, and other trades at St. John's School, Robertsport, a church high school which also prepares students for Cuttington College.

the great traditions of evangelism and learning initiated by St. Augustine himself in the same place more than thirteen hundred years ago. Here come men from every branch of the Anglican Communion to gain the full wisdom of the Church from the rich heritage of learning and experience accumulated through the centuries.

Each year the American Church has been represented on both faculty and student body. This year the Rev. Alden Drew Kelley, formerly Dean of Seabury-Western Theological Seminary, Evanston, Ill., recently named permanent Sub-Warden of St. Augustine's, and the Rev. Richard

B. Stott, Episcopal chaplain at Cornell University, are members of the faculty. Clergy and seniors in theological seminaries may obtain full information by writing the Rev. Gordon T. Charlton, Jr., 281 Fourth Ave., New York 10, N. Y.

THOUSANDS of refugees from many countries still are living in the European refugee camps where they have been for the past five or six years. Guarantees for housing and employment are needed for some eight hundred European refugees, sched-

uled to arrive in the United States before April, whom the Episcopal Church has agreed to sponsor.

The Rev. Alexander Jurisson, Assistant Secretary of the Committee on World Relief and Church Cooperation, spent the month of December in Austria interviewing and counselling Hungarian refugees seeking resettlement in the United States. Offers for sponsorship from American Churchmen have far exceeded the number of Hungarians available for Episcopal Church resettlement. Mr. Jurisson expresses the hope that Episcopalians will not lose sight of the Church's total resettlement program.



PHILIPPINES . . . graduate with St. Luke's first class of nurses in 1911 attends reunion.

CHURCHMEN IN THE NEWS

Charles S. Thomas: Salt and Sincerity

IN the legendary depths of the Pentagon, corridors are stripes of identifying color—first floor tan, second floor green, third floor red, fourth floor gray, fifth floor blue. The Navy Department holds sway on the battleship gray fourth floor, where the equivalent of the quarter-deck is a suite of two wide offices appropriately furnished with dark wood and leather masculinity. On the wall of the larger office hangs a sensitive portrait of the late James A. Forrestal standing in the same room, beside a gigantic world globe and a window draped in cerulean blue cloth strewn with gold stars. The globe and the window, with its white marble view of Washington, are just as they were in Mr. Forrestal's day, but the curtains have been replaced with Navy blue, trimmed in gold braid.

The orders issue from the inner office, where the draperies are plain gold. And the man in command is a Churchman, Secretary of the Navy Charles S. Thomas.

Mr. Thomas is short, bald, well-tailored, distinguished by a look of

extraordinarily acute perceptiveness. Some of this impression of shrewdness comes from the prolonged, almost epicanthic fold of his upper eyelids, which narrow and sharpen his eyes, but a good part of it is due to a sagaciousness exhibited in both his conversation and his career. Combined with a palpable quality of straightforward sincerity, it makes him a reassuring specimen of a high official.

He approaches his job with a sense of vocation and a genuine personal involvement. "I love the Navy," he puts it simply, "—this is the only public job I'd have any interest in." But he brings to it the understanding of large-scale operation gained as president of Foreman and Clark, a booming successful men's clothing chain. He wants the Navy to be as efficient ashore as it is effective at sea. One of his first innovations was an inventory system which slashed the number of supply items in stock from four and a half million when he took over to two million at the end of last year.

In World War I Secretary Thomas



Wide World

The Hon. Charles S. Thomas

was a Naval aviator—"our planes were really primitive," he recalls. "It took one hour to climb 6,000 feet. The other day I took off from the deck in a jet and we were at 10,000 feet in forty-five seconds." His policies are untainted by nostalgia for the good old days—he believes that the Navy should be ready for the rapidly-advancing day when the fleet will be propelled by atomic power. He is a solid promoter of supercarriers—"they can dish out more damage than they would receive in an atomic war," he says.

Born in Independence, Mo., in 1897, Secretary Thomas grew up next door to a family named Wallace. Their daughter, Bess, married another veteran of World War I who went into the haberdashery business and wound up in Washington. The parallel, Mr. Thomas says, "is always good for a laugh when I'm introduced at dinner parties," and though the joke is beginning to wear a little thin, he can still relish it. His own political activities have been strictly other side of the fence. As chairman of the Finance Committee of the Republican party in California, he is credited with breathing new life into a semi-moribund organization and speeding the rise to prominence of Vice President Richard Nixon.

There is no lingering Missouri twang in the Secretary's speech. He has been a Californian since 1911, went to the University of California, though he came East for a degree



NAVY'S Secretary, Charles S. Thomas, participates in wreath-laying ceremony at the tomb of the unknown soldier in Rome. On same visit he spoke at dedication of American cemetery at Anzio.

from Cornell. After the Armistice he took a turn at investment banking, but still considered himself a Navy man. By the time World War II broke out he had transferred to the clothing business and carved a niche at the top, which put him in line for supply contracts and brought his devotion to the Navy to the attention of its Secretary, James A. Forrestal. Mr. Forrestal made him a special assistant, and together, at the height of the war, they toured the Navy's forward areas.

Mr. Thomas's contribution to the war effort earned him the Presidential Medal for Merit and Distinguished Civilian Service and a glowing dossier in the government's files. In his personal life, one of its results was a quickened interest in religion.

"I saw what God meant to the men in those forward areas," he says. "You'd see the back of a ship cleared for an altar, a chapel the men had built for themselves, under fire, in the middle of a jungle." His own concern for the Church began to deepen.

Though brought up a Presbyterian, he had attended the Episcopal Church since his marriage, in 1920, to a devout Churchwoman, Julia B. Hayward. "I really became an Episcopalian then," he says. Mrs. Thomas and their four children were active in church work, and the Secretary generously supported their parish, St. James', in Los Angeles. In 1949 he decided to make it official.

He likes to tell a story about his confirmation day relayed to him by Mrs. Thomas. Outside the church, before the ceremony, she was introduced to another woman who announced, "My Tommy is being confirmed today—he's ten, you know." "Is he really?" said Mrs. Thomas. "My Charlie is being confirmed today, too." "How lovely!" caroled her new acquaintance, "and how old is Charlie?" "Fifty-two," Mrs. Thomas answered proudly, with a fond, but unmaternal smile.

Tommy's subsequent career as a Churchman is unrecorded, but Charlie was almost immediately elected to the vestry and was soon junior warden. The Rt. Rev. Francis E. Bloy, Bishop of Los Angeles, who had confirmed him, put him to work on the Committee on

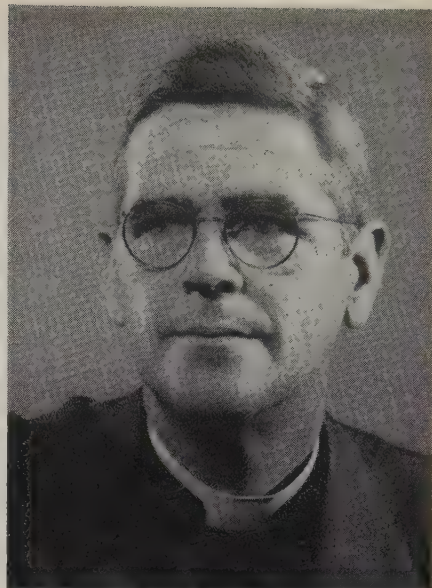
Strategy and Policy of the Diocese, where he helped plan an auspicious Episcopal Advancement Campaign. He was presented with the Bishop's Award of Merit at the Sixtieth Convention of the Diocese of Los Angeles, and has been named by the Presiding Bishop as a member-at-large of the National Executive Board of the Presiding Bishop's Committee on Laymen's Work.

It is not often that a Churchman, within a few years of his confirmation, is catapulted into a position where his attitude toward his faith can influence some 660,000 men and women. But the office of Secretary of the Navy has a symbolic aspect. When he succeeded to it in 1954, after a year as Under Secretary and Assistant Secretary of Defense, Charles S. Thomas knew that for many servicemen he was now not just a man doing a job, but the "boss" whose conduct had a peculiar significance. He accepted the challenge unfalteringly. "Whenever I go aboard a ship," he says, "I make a point of talking to the chaplain and attend a church service if there is one going on. I do the same thing at any post I visit. I want the men to see I think it's important."

He has also wholeheartedly thrown his weight behind the Character Guidance Program of the Navy, which seeks to implant in young sailors the conviction that they personify the United States wherever they go ashore. "We've done a wonderful job," the Secretary says, "in training these young men as ambassadors of our country. The chaplains do most of it."

He talks with earnest enthusiasm about the buddy system, which encourages sailors to go ashore in groups. "If one of them gets out of hand," Mr. Thomas explains, "it's the responsibility of his buddies to take him back—but no questions are asked when he gets there."

A particular source of satisfaction was the report that came out of a conference of Naval chaplains from NATO countries held last year in the Netherlands. Attending were Mohammedans, Jews, and Christians representing every nation of the North Atlantic Treaty Organization. "Most of them," says the Secretary, "think that the United States is very materialistic. But every one of them,



The Very Rev. Roger W. Blanchard

All-America Award Honors Florida Dean

THE Very Rev. Roger W. Blanchard, Dean of St. John's Cathedral, Jacksonville, Fla., received the *Sports Illustrated* Silver Anniversary All-America Award for 1956. A board of national judges chose twenty-five athletes of twenty-five years ago to be honored "not only for what they did then but for what they have achieved since." Recipients of the award were announced in the year-end issue of *Sports Illustrated*.

Dean Blanchard, who played tackle for Boston University, has never lost interest in sports. While a student at Episcopal Theological School in Cambridge, Mass., he organized a football team among inmates at the Massachusetts Norfolk Prison Colony. As rector of Calvary Church, Columbia, Mo., and Chaplain to Episcopal students at the University of Missouri during World War II, he taught swimming to ROTC members. Called to Jacksonville in 1956, Dean Blanchard had been Executive Secretary of the National Council's Division of College Work for the previous six years.

at the end of the conference, admitted that we had far better religious and character guidance programs in our Navy than any other country.

The Secretary of the Navy has an

continued on page 26



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RECTOR of St. Mary's Church, Detroit, Mich., the Rev. John T. Walker will join the faculty of St. Paul's School, Concord, Mass., preparatory school for boys which is celebrating its one hundredth anniversary this year. Mr. Walker was the first Negro to enter Virginia Theological Seminary in Alexandria. After graduation he returned to his native Detroit to become an assistant at St. Mary's where eighty per cent of the congregation is white. He was elected rector in 1955.

Churchmen continued

unemotional way of making direct and portentous statements. One of them is "I love the Navy." Another is, "I try to be a Christian." Together they form a working credo for a man who is handling one of America's biggest jobs with both of them in mind.

● The Rev. CHURCHILL J. GIBSON, who will retire this spring as rector of St. James' Church, Richmond, Va., has been appointed chaplain for the Jamestown Festival, the last week in April, commemorating the settlement of the first successful English colony in the New World 350 years ago. A special guest at the Festival will be the ARCHBISHOP OF CANTERBURY (FORTH, December, 1956, page 8).

● The Rev. THEODORE EASTMAN, formerly in charge of Trinity Church, Gonzales, Calif., is now in Washington serving as first executive secretary of the Church's new, unofficial overseas mission society.



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READ A BOOK



Reviewed by
THOMAS P. GOVAN

Protestant-Catholic-Jew, An Essay in American Religious Sociology by Will Herberg (Garden City, Doubleday, \$4).

Will Herberg, in this profound and significant examination of the recent religious revival in the United States, finds that too often what is called religion is actually "a religiousness without religion, a religiousness with almost any kind of content or none, a way of sociability or 'belonging' rather than a way or re-orienting life to God." Religion is not God-centered, instead it is a part of the American Way of Life, and not to be "a Protestant, a Catholic, or a Jew is somehow not to be an American."

This identification of the Judaic-Christian tradition with Americanism and social conformity is, the author believes, a betrayal not only of the religious tradition but also of the American heritage itself, and, he concludes, many of the "'unbelievers' of the nineteenth century in a sense stood closer to, or at least less distant from, authentic biblical faith than do so many of the religious people of our time, whose religion comes to them as an aspect of . . . conformism and sociability."

This statement of the bare thesis of the essay does less than justice to the richness of its development or to the broad areas of American life and thought that are examined and discussed within it. Sociological fact and theological principles are here united in fruitful and valuable synthesis to provide enlightenment and education.

• MR. GOVAN is Executive Chairman for Faculty Work, Division of College Work.

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ARTHUR F. SMETHURST is Chancellor and Canon Residentiary of Salisbury Cathedral and Examining Chaplain to the Bishop of Salisbury. He has the Ph.D. degree from the University of London in geology and geochemistry. At Oxford University he earned an honors degree in theology.

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Near to God

continued from page 19

takes time for the men to walk or ride their horses from the fields to the church.


They came, though, as soon as they could, leaning their farm tools against the walls of the church, hanging their sombreros on pegs as they entered. During the three days of the mission there was an average attendance of fifty-one. There were always three to five horses tethered at the hitching post, waiting until their masters had finished learning about Christ and what it means to live a life in Him.


Remembering the day of the consecration, we tried to teach the people church manners, but that was a minor part of our mission. Christ crucified and the Catholic faith were what we had to give them. We based our teaching on the Offices of Instruction in the Prayer Book, and if there are any two sentences I can repeat in perfect Spanish they are,

"What is your Christian name?" and "Who gave you this name?"

My last Sunday in Cuba was the one following the mission, and once more we drove to San Blas to celebrate the Holy Communion. If anyone doubts that the Anglican Communion is capable of adapting itself to a culture foreign to the Anglo-Saxon heritage that gave it birth, San Blas can dispel those doubts. The Anglican Communion has proved that each country is capable of developing a truly national, indigenous, catholic Church. The Communion service that we had that Sunday afternoon in a little mission church in the middle of nowhere testifies to the catholicity of the Holy Spirit.

The difference between this service and the first one I had witnessed in this building was striking. Members of the congregation entered, knelt, and said their prayers as they had been taught during the mission. There was little or no talking, and the hymns were sung with fervor. Those who were not able to read the words, and they were many, hummed along with the rest of us. And yet, although this service was so far superior to the other in decorum, none of the people's eagerness and irresistible spirit had been lost. But now this spirit was being directed into channels of corporate worship and prayer, creeds and confessions, praises and thanksgivings, and hymns of joy.





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God on the Campus

continued from page 21

than two thousand of them are Anglicans (FORTH, September, 1956, page 8).

Most important of all, perhaps, we work with college clergy and women workers. I say "most important" because I think the key to discovering the right way to carry out the Church's Mission is to have the right leadership in the right spot, and this leadership almost inevitably rests with the clergyman or woman worker in the parish which ministers to the campus. The Church has a major job to do in the area of recruiting and placement. The College Work Division is seeking to discover how it best can help.

Work with and support for college clergy and women workers means financial help; it means an extensive grants-in-aid program. During this Triennium, the Division is putting \$87,000 into grants-in-aid each year. Even at that, we have had to turn down urgent requests for many thousands of dollars.

Work with college clergy also means that we give help with study and training in college work through regional conferences for college clergy and women workers and through a special session at the College of Preachers in March of this year.

We hope in the long run to abolish the psychology that college work is an apprentice job for the young curate; and diminish the rapid turn-over of men and women in college work. Sooner or later, we shall have to come to terms with the necessity for men, if they are fruitfully to stay in college work for any length of time, to have occasion to refresh themselves and their minds with time off for study.

We are attacking some of the weak spots in college work through experiments under the leadership of the Church Society for College Work. One in particular is work with graduate and professional students. Another is work in urban centers, in "streetcar colleges." No one really knows the answers about how to carry out our mission in these areas. But we are going to try to find out, and the Church Society for College Work has the lead.

Two specific tasks which the Di-

vision of College Work has undertaken this year cut across all the different university population levels. The first is the development of an adequate program of study and publications. We already have the *Faculty Papers* and *Faculty Notes*, and we have begun to publish study outlines for Canterbury groups. We also hope to put out several papers by and for clergy and women in college work.

The second task which we are undertaking for all the people of the Church in the university is a conference to be held this summer at the University of the South, Sewanee, Tenn., August 28- September 4. Five hundred students, faculty, and college clergy will live, worship, and attend lectures together, studying the common theme of the Christian Faith and the University. This will give us a real chance to explore the nature of our Mission.

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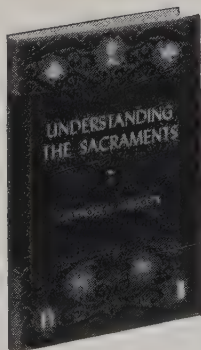
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Music to Your Ears

continued from page 4

subject of the electronic carillon. Paul Mickelson, on the Victor label, has made a number of recordings of the Maas-Rowe "symphonic carillon," as has Del Roper on the Maas-Rowe Company's own label. The material is fine; the instrument, in my view, is not. The perfect carillon bell has in its tonal picture a minor third, in close proximity to the principal tone, giving the carillon bell its chief characteristic.

The designers of the electronic carillon have found this feature objectionable, as indeed it can be in the case of badly-tuned bells and incompetent carillonneurs, and so have substituted two scales of bell-tones, the one major, the other minor. The result, to these ears, is the sound of an elephantine vibraharp. Still, the matter is one of individual taste and, probably, indoctrination. By all means hear the electronic instrument, try these recordings on a hi-fi system, and decide for yourself.

It is perhaps unnecessary to say that the recordings listed in this report are excellent for the home record collection, and there are doubtless some people who hope they will stay there. When I was an undergraduate at Harvard, the University was presented with a remarkable set of bells from a monastery in Russia (the bourdon, or bass bell, weighed eighteen tons) which were mounted in the tower of Lowell House. With them came a bell ringer, also direct from Russia. Because it had been his custom in his homeland, the Russian took to ringing his bells at eight o'clock on Sunday mornings.

This procedure aroused a storm of protest from the students, and so the bell-ringing was deferred to the more awake hour of ten-thirty. But the change in schedule and, probably, homesickness made their mark on the melancholy Russian. He took to drinking ink (remember those quart bottles of Waterman's?) and had to be shipped home. Well, anyway, that's the story that went around. If there's a moral to be drawn from it, perhaps it is that churches with carillons must choose their bell-ringers with care.

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ABINGDON PRESS

Church of South India

continued from page 16

(known outside India as the Vedanta movement) has shed old superstitions and makes an appeal to the intelligent Hindu. Most Hindus listen politely when Christianity is explained to them, but tell missionaries that they see no reason why they cannot live according to the Christian ethic and continue to worship Hindu gods. This is one reason so many Christians reiterate that the Hindu is not converted through preaching but through seeing how Christians live their religion.

When we left the Travancore west coast area and passed Cape Comorin to enter the east coastal region, we passed from a land of well-fed cattle and healthy inhabitants to a barren desert dried to a crisp. The monsoon, which was flooding North India, had by-passed this southeastern district. People were painfully collecting water from wells in which only a few inches of water remained. Nine were baptized in water collected with great difficulty and poured into a cement tank. It was used for other purposes after the baptism.

Not too far away, at the Church of South India's fine Tamilnad Theological School, where training for the ministry is entirely in the Tamil tongue, we were given an illustration of the *kalak-shepens*, also called the *bhajan*, or song-sermon. This is a technique borrowed from Hinduism, where it is used to praise the incarnation in Rama of the God Vishnu, but the Christian version takes only two hours to the Hindu four. A Bible story is recited from an outdoor platform or rock, interspersed with special songs, and the audience is encouraged to join in singing an oft-repeated refrain.

The song-sermon typifies the Indianization movement which is growing in the Church of South India, heartily encouraged by younger missionaries as well as Indian leaders. Songs with Indian lyrics are replacing hymns in English, offerings of farm produce are substituted for money, pews have been abandoned almost universally in favor of the Indian preference for sitting crosslegged on the floor. The C.S.I. has developed a liturgy which

Music is a Missionary

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as the music was introduced with an explanation of some of its qualities and a brief description of the character of Bach. Members of a local parish choir read the *Passion* narrative aloud in Japanese, to acquaint listeners—most of them non-Christians—with the story. Carefully printed translations also had been distributed for consultation while the records were played.

Occasionally, during the three hours of music, slides picturing moments in the *Passion* story were quietly projected on a screen, to help the audience visualize the unfamiliar drama.

At the end there was a reverent silence. A priest read the collects for Good Friday. Then, the audience rose and sang "O Sacred Head, Sore Wounded," the *Passion* Chorale which occurs four times in the Ora-

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blends Syrian, Anglican, Free Church and native Indian forms of worship. This new opportunity to praise God corporately in their own languages seems to release the enthusiasm of Indian congregations. The vigor and joy of their worship, wherever we joined in it, was exciting and unforgettable.

After a last stop in teeming, fantastically overpopulated Calcutta, we left India, filled with wonder and thoughtfulness. She is a land of contrast and contradiction, a land of people who live by faith and hope, a land whose development may determine the destiny of all Asia and perhaps of the whole world.

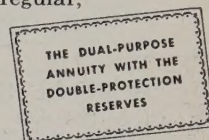
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Music is a Missionary

continued from page 31

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In many countries it has been demonstrated that productive university evangelism in all its aspects relies heavily upon "bigness," appropriate atmosphere. LP concerts are no exception. They must be planned for dramatic effect, the texts carefully correlated, explanations and synopses thoughtfully prepared to make them practical and seriously instructive.

Finally, prayer and soul-searching must accompany this exploitation of recorded music for God's purposes. Seriousness about music, culture, and faith are elements in the make-up of present-day Japan. But we must be certain that we reach, and bring forward, the truly religious heart.

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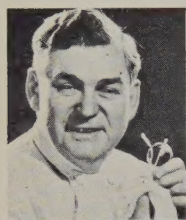
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